

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

Volume XI.—No. 50.

HARTFORD, SATURDAY, DECEMBER 29, 1832.

Whole No. 570.

THE CHRISTIAN SECRETARY,
PUBLISHED WEEKLY AT HARTFORD, CONN.
UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

PRINTED BY PHILEMON CANFIELD,

Ten Rods South of the State House.

Price, \$2 a year, if paid within three months of the time of subscription; if not, an addition of 50 cents will be charged. Postage to be paid by subscribers. A discount of 12½ per cent. will be made to Agents, who receive and pay for one or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper will be discontinued, except at the option of the Publisher, unless notice is given, and arrears paid.

All letters on subjects connected with the paper, should be addressed to PHILEMON CANFIELD, postpaid.

For the following interesting communication the editor is indebted to a highly respectable physician, whose descriptions are worthy of entire confidence. The painting is from nature; and the name of the original is reserved merely from delicacy towards the living. It will be perceived that the writer regards bodily temperaments, especially in connexion with the human brain, as modifying in a great degree the circumstances of man's trial upon earth, and as giving occasion to appropriate predisposition to good or evil actions. In this way the animal nature of man may influence moral character, without rendering either obedience or disobedience to moral law necessary.—From the same writer we shall have the pleasure of presenting *The Dying Christian*, which may be regarded as a counterpart to that now published.—Philadelphia.

THE DYING SINNER,

OR THE INTEMPERATE MAN'S LIFE AND DEATH.

In a flourishing borough of Pennsylvania, a young gentleman of my acquaintance was born and subsequently commenced the practice of the law. His education was the best that Princeton College could produce on a mind naturally strong and sprightly; his person was not tall enough to be considered elegant,

though it was good: his face the finest in nature; his dress and address easy and insinuating; his moral character good:—his social powers great; and his professional attainments such as to command respect and prosperity.—His connexions were among the most distinguished of the citizens for their literature, morals and religion; and all felt themselves flattered by the talents, genius, and prospects of their young kinsman, and the station he seemed destined ultimately to fill in the world of letters and public usefulness. His habits were considered to be of the most temperate and moral character, till flattered by the best opinion that both sexes and all ages could form of an individual, and by the accumulation of business; when he began to relax in his attentions to his library, to his clients, and to the fair; and resorted for occasional amusement to the social club, to billiard, or cards, till finally he became a stranger in the parlor; neglected by business and by his friends; but not till all their efforts to reclaim him proved fruitless.

"Will the friend pass my dwelling and forget?

The welcome there, the hours when we have met?"

During the time that he was growing from bad to worse he had occasional paroxysms of disease (produced by irregular habits and intemperance), which never failed to admonish him of his approaching ruin, and extorted from him promises of reformation; but no sooner was the picture of his moral deformities thrown behind the screen of recovering health, than he relapsed into his former habits of folly and intemperance.

It was with him, as with most intemperate persons; refreshing sleep occasionally produced an interval of rational reflection. Then it was that reason would ascend its shattered throne—review the past—compare it with the present, and calculate his chances for a future state of existence, so horrific that tears of remorse and promises of reformation would come to his relief—invite him to another glass to compose his nerves, and to render him equal to his moral engagements.

Having as yet, retained his genteel appearance and engaging address, with a remnant of his former love of virtue, of self, and of friends, and being unable to brook, without the keenest remorse, the neglect which he daily met with, from those who had been his equals and associates, and whom he esteemed but could not enjoy, he determined on reforming.—But believing that his moral standing in the place of his nativity, was too much stained to succeed in his enterprise, he visited the South for a place of professional location and the important business before mentioned. His habits however, were too much confirmed to be abandoned by one whose social disposition and want of moral stamina were as great as his; and at the same time his person being exposed to a more vertical sun, he soon became a victim to disease.

During his illness, he prayed fervently for a further continuation of his life—for time for repentance—for one "applauding smile of heaven"—and promised his God and Saviour that he would immediately set about the work of reformation. His life was spared him, and he resolved to return to the society of his friends. Upon reaching it he wrote a set of resolutions by which he intended to correct his habits, and regain what he had lost in business and reputation. But the intoxicating bowl, and the society of his nocturnal licentiousness were too fascinating to be abandoned—his recent indisposition and his promises were forgotten, and his written resolutions were put into his desk as mementos of his former good intentions. In this condition, he could not face religion and morality, without blushing with

guilt and shame for his departure from their precepts; and in order to have an apparent apology for his conduct, (which he was now unable to control); to appear consistent in the eyes of an insulted community, and to hide from public gaze the writhings of his wounded conscience, he proclaimed the non-existence of God, heaven, and hell; he laughed when he heard the church bells calling the worshippers of the Most High to his altar—he ridiculed the sacramental table, and swore it was all a farce.

Thus he lived with other congenial souls uninterrupted, till he dreamed that he saw the heavens in a flame of fire rapidly descending upon him. To avert his threatened destruction, he sunk to the earth, but refused to support him; when the awfulness of his situation roused him from his slumbers.

Upon this dream he meditated; and took a retrospect of his past life, alternately, till morning; when he called upon a Reverend gentleman to whom he communicated his vision of the night, and the fears it had excited; and then asked him if he thought we should pay any attention to dreams; who answered that he thought it to be our duty to attend to any and every thing calculated to admonish us of our sins, and reform our life. He again manifested much concern about his situation, and renewed his former promises to leave off his vices, but without any other seeming effect than to make him more wicked and lost to all sense of reason and propriety, than he had been; for it now gave him pleasure to excel his associates in the practice of every vice in the profanity of profane swearing.

But nature, unable to stand a further repetition of such insults and abuses, forced their termination by one universal convulsion, by which soul and body were separated.

In a few hours after his return from a neighbouring city, where he had spent several weeks dissipating in a higher degree than usual, he was seized with *mania a potu*. About the time that the first stage of his disease had passed off I returned from a visit to the country, and hearing a noise indicative of human suffering in a room adjoining my own, I immediately went in. As soon as his eyes, beaming with despair, misery and convulsion, beheld me, he cried out—"Doctor—save me—save me—save my life—death is crushing the very bones of my body." (At this moment every muscle in his system appeared to be spasmodically affected.) "I am falling to pieces—do for God's sake save me—give me the relief quickly—Oh! God spare me—spare me that I may repent—spare my soul, gracious God—have mercy on my soul—give me time for repentance—oh! vile intemperance—cursed infidelity. Oh! Mr. ——, your infidel principles will not sustain you in the hour of death—your calculations are all false—you don't believe in the Divinity of the Saviour—I built my hopes upon that system and laughed religion to scorn, but now I know better, when it is too late."

"Have I no friend to see me die? Send for the Rev. Mr. ——. I want some friend to talk to—some one to pray for me. Send for my associates; I wish to persuade them from the evil of their ways—they are travelling the road to eternal ruin. Oh! Doctor can you save me? I will die. Intemperance has brought me to this—look at me—see how I am convulsed—death is dragging my very soul from me—Oh! gracious, merciful God have mercy on my soul—Oh! God and Saviour forgive—spare me—let me repent." * * *

"Doctor, I am easier now—you have helped me, but it is of no use, I will die—I must die—Here's one of my associates; I am glad to see you—Oh! you tried to make me believe that there is no hell; but now I know better. * * * You need not deny it—it is so—but now I tell you there is a hell and a Saviour too—but oh! not for me!" * * *

"Here is the Rev. Mr. ——; my friend, will you pray for me? Do pray God to save my soul—I am ruined—undone forever." * * *

"Doctor, do you think that Mr. —— will forgive me for the many injuries I have done him? * * * Oh my sister—my neglected sister, I wish she was here. That injured, much injured girl! I have never had a moment of happiness since I dissolved my engagement with her. I have never been worthy of her—but will she forgive me? No—never!"

"I wish my intemperate friends were here—how dangerous it is to tipple. I have been prone to drink all my life—I have been under the influence of ardent spirits ever since I have been a man; but no one knew it till lately:—but I never thought that I would come to this. I am ruined soul and body." * * *

"Oh! Lord God give me an hour for repentance. I know I have abused thy mercies all my life—but do grant me one hour—a half an hour. Oh! if I had but half an hour more, I think I would have some hope—pray for me; do save my soul."

"Twas life's last spark; it fluttered and expired."

Hope seemed to whisper peace to the soul of this unfortunate, but interesting individual, a few minutes before his death; yet he did not become so calm as not to indicate that a more miserable man never died. During twenty hours, the period of his last illness, he said and acted enough to keep all sober men from ardent spirit, and to reform all the intemperate. I hope never to witness such another scene.

I trust that my readers will believe me when I say, that I have not designed to add one word

to the dying expressions of the gentleman whose dying moments I have but feebly endeavoured to portray. I know, however, that I have not written the fourth part of what he said, but believe that I have given it all in substance.

From this picture, though it may appear highly colored, I feel that it is impossible for any one to form any adequate idea of the reality, whatever may be his powers of imagination.

I would here drop a hint to that class of readers whom it may fit.

The subject of this essay possessed light hair, a sky blue eye, a round face, full cheeks, and a skin so fair as to appear translucent.—His temperament was sanguine—phlegmatic. And what is unfortunate, but no less true, an individual of this temperament rarely, if ever, returns, when far advanced in the road to ruin. Four out of five of the cases of *mania a potu* that have fallen under my observation, were in persons of this temperament. Hence I would say to all fleshy, fair skinned persons especially, that they should be cautious how they indulge in tipping. From this class of persons, I have seen some of the finest individuals of society meet an unhappy and premature end.

W. B. P.

From the Religious Intelligencer.

RELIGIOUS DECLINATION.

"I have somewhat against thee, because thou hast left thy first love."—Rev. ii. 4.

One of the earliest and most decided marks of religious declination, is a decreasing sense of eternal realities. When the Christian was in the exercise of his first love, he saw and felt that eternity was near. It seemed but a step from the throne of grace to the throne of glory. He knew that heaven was a blessed reality, for his heart was full of its anticipated glories; and the foretastes of its holy joys and holy society awakened his ardent desire for its perfect consummation. Day by day—whether in his closet, in the social circle, in the sanctuary, or in his secular business—the blessedness of the redeemed was his. So full was he of its blessedness, so surely did he realize heaven, as to be indifferent to all the sources of his former enjoyments. Of worldly poverty, or disappointments, or afflictions, he had no fears; for this life was a dream, a shadow passing swiftly away. The songs of the ransomed around the throne already vibrated on his ear, and he expected soon to pass through the gates of pearl into the golden city.

Hell, too, with its dread realities made a deep impression on his mind. He had himself almost sunk into its awful abyss, and the wailings of the damned rung a "dreadful sound in his ears." His feet had been taken from "the horrible pit and the miry clay;" and now the awful condition of the impenitent who were fast hastening down to its endless burning, filled his soul with affectionate yearnings for their salvation. His impenitent friends and neighbours, yes his own family, he saw were enemies to God. He expected soon to see them among the dark and guilty throng on the left hand of the Judge, unless they speedily repented; and their careless indifference to their situation distressed his soul. Their mirth and trifling which the world called innocent, he knew to be enmity to God and his holy ways, and a despising of the Lord Jesus Christ. The sportiveness of the young and the gay, seemed like the dancing of the poor maniac on the brink of the crumbling precipice, where the certain plunge was a sure and dreadful death.

The care and anxiety of the worldling in pursuit of his golden schemes while the wrath of God was blazing against him, was as the madness of the infatuated miser who rushes into the burning house and perishes, while securing his earthly treasures.

Under these overwhelming views of eternity, of heaven and of hell, his mouth was opened. His lips were touched with a live coal from the altar of heaven, and he could agonize and wrestle with the angel of the covenant in behalf of perishing sinners; and plead with his dying fellow men to flee from the wrath to come. A deep conviction of duty, as well as a desire for their salvation, constrained him to warn his children, his dear friends, his domestics and dependents, and his neighbours, and to urge them out to anxious meetings, and other places where the truth was faithfully exhibited; he knew that their blood would be found in his skirts if he neglected it. Nor did he plead in vain; his tongue was eloquent because his heart was full, and he was instrumental in the conversion of souls to God.

But look at the same man now, though he may still maintain a standing as a consistent Christian in a cold and lifeless church. He has only left his first love, and his views of eternity are indistinct and feeble. He believes that heaven is a place of happiness, but he knows little or nothing of its holy joys. It seems to be a great distance from him, and a dark cloud obscures its glories from his view. He hardly knows in what employments its blessed inhabitants are engaged. He hopes to enter its gates by and bye, and learn there in what its joys consist—but it is when he can no longer stay to enjoy the pleasures of this world where he finds so much to engage his affections.

He still believes that there is a hell, but it has lost most of its terrors; its fires of wrath are well nigh quenched, and he hopes his own soul is safe. His impenitent friends it is true are in some danger, but the danger is so distant that it ceases to distress him. He loves to see them happy in the enjoyment of God's temporal blessing, and would not "torment them

before the time," by bringing Christ and salvation to their view. He does not wish to distress them in the midst of their worldly pleasures, and they pass along unawares; or if conscience sometimes drives him to the duty, he hardly knows what to say, and performs the duty in so cold and formal a manner, that they are convinced he does not feel what he says.—

Opportunities are occurring every day for faithful conversation with those who are going down to the fires of an eternal hell, but they are misimproved, because he has left his first love, and has lost his sense of eternal realities.

Another mark of religious declension is a preference of the company and conversation of the gay, the fashionable, and the worldly, to that of the humble and spiritually minded.

The communion of kindred spirits who feel the love of Christ shed abroad in their souls is sweet and delightful. It is with them as it was with the disciples that went to Emmaus—their hearts burn within them while they speak of Jesus, and as he deigns to be present with them. The Christian in his first love willingly leaves the society of the worldly professor, and of the professed worldling whose worldly conversation is so insipid, to spend a season of sweet intercourse and of prayer with some humble disciple of the Saviour who loves to speak of his blessed Lord. Even if this disciple should be found in the lowest walks of life, he finds his conversation more ennobling and refreshing, than that of the learned and the great who know not Christ. To be obliged to spend an hour in a circle where Christ and salvation is not the theme of conversation, and where prayer is not a chief ingredient in the social arrangement, is to him a purgatory from which he would willingly pay his fee to be released. He loves to converse with those faithful brethren whose conversation urges him on to duty and reproves his unfaithfulness.

But when he has left his first love he feels less and less desire for the company of the spiritually minded Christian, and increasing pleasure in the conversation of the worldly.—He finds a delight in talking with them about worldly news, and pleasures and business. He fears to come in close contact with those holy brethren, who would be likely to ask him of the state of his soul, and of what he is doing for Christ. He can spend a whole evening of choice in the company of the gay and the fashionable where religion is entirely kept out of sight—and laugh and sport and trifle with them in a manner which effectively excludes Christ from the heart—where prayer if it was proposed would seem a mockery; and above the sins of the assembly by a formal prayer at parting. Or if he visits in circles where religion is talked about, it is where doctrines are discussed, and preaching is canvassed and criticised; and not where that heavenly, spiritual conversation is held which makes Christ precious to his soul, and that leads him to a spirit of prayer.

Professed disciple of Him whose "kingdom is not of this world," how do these marks apply to you? Have the mists of this world shut out the glories of that kingdom from your sight, so that it exists "within you" only in memory of former days: and have they lost their power on your heart and life? Then is your situation awfully guilty, and full of danger?

From the New-York Observer.

THOUGHTS ON CHRISTIAN FELLOWSHIP.

The remarks on this topic in the Observer of last week closed with the question, "How can the evils of divisions be removed, and concord and Christian fellowship be restored?" Answer:

1. By promoting true religion. The fundamental principle of Christian conduct is stated by an Apostle: *No man liveth to himself*.—The Gospel is essentially a benevolent system. If every Christian and minister would aim at higher attainments in holiness, and keep the strong affections placed on things above, there would neither be room nor opportunity for strife and every evil work. That feature of the Gospel which possesses the greatest moral power, the love of Christ, his vicarious sufferings, his atoning death, cannot fail to subdue the heart of the believer. If I were to point to the most direct influence to promote harmony and love, I would refer to Christ; I would present to contending brethren, to friends in name, yielding to jealousy and indulging in bad feelings, the cross of Christ, and ask, was it for this that Christ came from Heaven to furnish an example of Christian perfection and to die for sinners—are alienations and contentions the fruit of his death? Do brethren learn to injure each other at the foot of the cross? And how do such separate interests, such wasting feuds, correspond with his prayer, into which he breathed his very soul, and which is expressive of the death: "Father, I pray that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Union and communion among the followers of Christ is one of the seals of Heaven to the commission of Christ. And shall his own people deface that seal? Were we to carry the feelings indulged in the closet, at the communion table, with us into the intercourse of life, the seamless garment of Christ would not be so often rent, nor by the world, but by his friends. For one to be of Paul and another of Cephas, the apostle affirms, is evidence that we are carnal, that we possess not the spirit of

Christ, which is so much a spirit of benevolence that it overcomes every other.

2. Another method, I would suggest, of promoting so desirable an object as the fellowship of the saints, is, to dwell upon the points of agreement, instead of magnifying the few points of difference. On a point of so much interest, I am happy to refer to authority so high as the late excellent Robert Hall. "If any suppose the questions at issue between the Calvinists and Arminians are of the nature of *fundamentals*, I beg leave to express my explicit dissent; being fully satisfied that upon either system the foundations of human hope remain unshaken, and that there is nothing in the contrariety of views entertained on these subjects which ought to obstruct the most cordial affection and harmony among Christians." If Christians of different names would make out a list and write it down, so that the eye might affect the heart, they would not only be surprised, but ashamed. The points of *real difference* are few; and what is more affecting, they are not essential to hope or Christian fellowship. Men may reject the whole of them, and yet stand upon the rock Christ Jesus!—How astonishing, that when the enemies of God and his word are strengthening themselves every day, and assailing at new points the church, her true friends should be wasting their strength upon unimportant distinctions, and that the time and talent which ought to be consecrated to Christ, are employed in injuring each other. I have no heart to pursue this subject; shall a shade of difference about an outward ordinance, or some external forms, or internal organization so contract the bowels of kindness, so diminish the mantle of charity, that the unholiness feeling that existed between Jews and Samaritans shall be revived and all intercourse be interrupted?

3. We must put the best construction upon all that is said or done by others. Charity or love thinketh no evil. Almost every word or act is capable of a good or a bad interpretation. It is this low jealousy, this unworthy suspicion, that causes alienation among friends and families. Error and imperfection are incident to human nature. We must exercise that charity that hopeth all things—makes great allowances—does not make a man an offender for a word. A man who is humbled by his own sins, distrustful of his own heart, and kindly affectionated towards others, who habitually looks upon the favorable side, will waste but little of life in contention. A mutual explanation seldom fails to heal a dispute, which is conclusive proof that most of the differences that exist, among brethren especially, arise from a misunderstanding of the actual feelings, and a wrong construction of language or conduct. If all would pause at the threshold of difficulty, and ask, May I not be mistaken in relation to such an individual, or has not a wrong interpretation been given to his intentions or acts? much serious evil might be prevented. The very disposition to pause, would indicate a state of mind favorable to reconciliation, and very little light might remove all doubt or suspicion.

4. I would urge the consideration that death, the great leveler, will soon settle every difference, and obliterate every distinction, as a direct means and as a powerful motive. If we would dwell upon our brief stay in this world—the great object of life, the suddenness with which we shall be removed, it would naturally dispose us to censure a taper that will be so soon extinguished, in rendering each other both unhappy and less useful. A turn among the tombs is always profitable, especially when disposed to think more highly of ourselves than we ought to think. There we shall see sleeping side by side, in awful stillness, those who kept the church in variance by their controversies—who needed two places of worship—two sorts of doctrines—who disturbed, if they did not embitter, the

CHRISTIAN SECRETARY.

their sojourn here do they now review with most gratitude? what portion of their earthly existence do they regard as the richest in faith and real value? that which passed with hostile weapons in their hands, or that which was occupied in the performance of kind acts, of Christian duty?

In addition to these suggestions on the most direct method of removing an evil so great, and of producing an event so desirable, I would submit some considerations as inducements to cultivate a spirit of fellowship.

1. *It is right, it is an act of justice, it is in accordance with that heavenly maxim, "whatsoever ye would that men should do unto you, do ye even the same unto them."* No man ever yet hated his own flesh, he has no right to hate others. Christians especially, actuated by the spirit of their Master, and following the dictate of their consciences, may expect to be regarded with kindness and treated with propriety. When they are not so regarded and so treated they are wronged. Breach of fellowship is sin, for whatsoever is not of faith is sin, much more whatsoever is not of love, which is the greatest of all Christian principles. If I am bound to respect the persons and rights of men, much more their moral excellence.

2. *It is a strong evidence of grace.* "Hereby we know we have passed from death unto life because we love the brethren." A disciple of Christ is a character equally venerable and lovely. We have the evidence of possessing this character directly in proportion to the exercise of brotherly love. By all the value we attach to a good hope through grace, to growing evidence of true religion, to the joys of God's salvation, are we urged to cultivate a spirit of Christian fellowship with all that love our Lord Jesus Christ.

3. *The love of God should constrain us.*—"Beloved," says an apostle, "if God so loved us, we ought also to love one another." Who can fix his thoughts upon that pity which brought heaven down to earth, which expended the treasures of the universe to purchase redemption for rebellious man, and not be dissolved in tenderness, and not feel reproved and humbled at the selfishness that would seek our own and not the things which are Jesus Christ's?

4. *The glory of God is another reason why we should cherish this spirit:* Herein is my Father glorified that ye bear much fruit, and of the fruits of the Spirit, love is not only productive of the greatest good here, but yields the richest revenue of glory. Who can consistently pray, thy kingdom come, Father, glorify thy name, and at the same time cherish a spirit of selfishness and ambition that weakens the efforts and obscures the glory of Zion.

5. *It is an explicit command.* It is included in the first and great command, it is the first branch that springs from the parent stock. To make it more prominent and binding, the Saviour said, "A new commandment I give unto you, that ye love one another."

Could I assemble the members of all the churches and all the ministers of these churches into one place, and had I a voice that could reach them all, I would say, "Be of one mind and of one heart, striving together for the faith of the Gospel!" Your Christian character is of too much importance to have it marred; your hopes are of too much value to have them obscured by alienation. I would remind them how broad the field is, on which they may meet as friends of the Saviour; how narrow is the debatable ground which they convert into a place of contention—I would turn their thoughts to the brevity of life, and ask them if it is not too short to spend a precious moment of it in unbrotherly feeling or unholly warfare? I would point to the great day when the secret of all hearts shall be developed, and to the world of retribution, and inquire, how shall we live so as to have confidence before Christ when he shall appear, and not be ashamed at his coming?

From the Baptist Repository.
Prepared by a Committee for the Home Mission department of this paper.

CONDITION OF THE AMERICAN BAPTISTS.

PROPOSALS FOR THEIR PROSPERITY.

We have in the preceding papers considered the peculiar circumstances under which the denomination commenced, and have endeavoured to account for its remarkable increase. Pursuant to our proposed plan, it remains that we notice some things which admit of improvement, and suggest measures for that purpose.

Let it be premised, that we unhesitatingly avow our entire conviction of the truth of the distinguishing sentiments of the denomination; of their high importance in the place which they occupy in the Scriptures, and in church building; and of the desirableness and certainty of their eventual universal prevalence. We claim in the outset, that no motive but a desire to promote the cause of God, the spiritual good of men, and the best interests of the denomination, actuates us in this matter.

Further, if we aver that evils of serious magnitude exist among Baptists which require the adoption of wise and efficient measures for their correction, we would not insinuate that there are not other, and some of them far greater evils in other communions. But we feel a deeper interest in the purity and prosperity of our own denomination, than of others, and are under greater obligation to labor to promote them. Nor let it be suspected that we are about to divulge dangerous secrets, the knowledge of which will prove a new weapon in the hands of our enemies to be wielded against us: for we fully believe that our statements will convey information to Baptists themselves, rather than to others. If from the necessity of the case, we sometimes expose the nakedness of the land, we shall do so only to cover it: and if our strictures are considered censorious, they are the strokes of a friend, and inflicted with only the kindest intentions. And we anxiously solicit the attention of all the friends of our Zion,

to her real state, and their co-operation in measures for her improvement; for though we should believe that she will continue to prosper, yet we are fully persuaded, that the adoption of a more enlightened policy would greatly increase that prosperity. The course herefore pursued, was in many respects, suited rather to times gone by, than to the present, and what we may reasonably anticipate in the future. In any country, important changes in the state of the community take place in the lapse of only a few years, and in a new country like this, these changes must be very great; and it is the dictate of common prudence, that every portion of the community should accommodate its policy to such changes. It is however, all-important to ascertain precisely the points at which this alteration of policy may be properly introduced. It is scarcely to be expected that any leading doctrine of Christianity remains to be discovered; or that any leading doctrine of the evangelical system needs to be abandoned. And the order of the church with its ordinances and discipline are settled in the sacred canon, and they must not be changed. We are not pleading for any abatement of the scrupulous and tenacious adherence of Baptists to their particular opinions and long established order; nay, for ourselves we can not listen for a moment to a proposal for any such deviations. There is however, much that may properly enough be called the business of religion, and which, though it does not enter into its essential nature, is nevertheless important in its bearing on its credit, progress, and general prosperity. A Christian Church must in all its essential features conform to the pattern given in the Scriptures; still it is a society, and has many things in common with all other societies. Now, it is quite desirable to ascertain the nature of the church as determined by its divine character, and its accidental characteristics which depend in some degree, on public taste and opinion, and must therefore be somewhat modified by the circumstances. While then, it would be infidelity to question the correctness of the provisions of the charter of the church, and sacrifice to attempt to change or supersede them, it is lawful, and may be expedient to endeavour to improve the mode of managing the general business of religion. Here is ample scope for the exercise of Christian prudence and discretion; and here especially is the sphere which we propose to occupy, and we insist that there is room for improvement in the policy of the denomination.

After this frank and long-hinded explanation of our views and intentions, we trust that no alarm will be excited of danger to the ancient landmarks by our proposed examination of some existing evils, and of measures for their improvement.

For the Christian Secretary.

THE IMPORTANCE OF DECISION IN RELIGION.

MR. EDITOR,

The remarks I have recently met with in your paper, of which I have had the privilege of being a reader for several years, have led me to reflect on this subject, with peculiar interest. I fully agree with the remarks contained in one of the late numbers, "that all personal abuse and severity of language, are totally inconsistent with the Gospel of Christ, and unbefitting the Christian character.—But when from the pulpit and from the press, errors, subversive of the Gospel of Christ, and fatal to the souls of men, are steadily urging their onward course among other denominations; and what is still more deeply to be deplored, the corrupt leaves is insinuating itself into our own churches, and periodicals; is it not time for our churches, and ministers, and editors, to awake out of sleep, and "contend earnestly for the faith once delivered to the saints?"

I am fully aware that such a course would subject us to the degrading epithets of bigotry, and a want of that brotherly love and charity which characterize the Christian. But it appears evident from Scripture, that the most unwavering decision is blended with the highest grade of charity and benevolence. Was the prophet Elijah deficient in benevolence, when with the dignified aspect of an ambassador of Jehovah, he cried to the wavering, revolting Israelites, "How long halt ye between two opinions?" Had Paul relaxed in the exercise of charity, when he said to his Galatian brethren, "But it is good to be zealously affected always in a good thing?" "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel; which is not another, but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed!"

Was he not under the influence of the most exalted benevolence, when he addressed his brethren in the language of serious admonition, " Beware, lest any man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ!" " Watch ye; stand fast in the faith; quit you like men; be strong." "Therefore, be ye steadfast, immovable, always abounding in the work of the Lord," and adds for encouragement, "for as much as ye know, that your labor is not in vain in the Lord." Surely, if there ever was a period when these admonitions were applicable in their full force, to the church of Christ, since they were first penned, it is the present. Yet I rejoice to learn from the east, and from the west, that while too many are led to follow the popular errors of the day, there are still watchmen on the walls of Zion, who remain "steadfast, immovable, abounding in the work of the Lord;" a happy illustration of which, was recently given in your paper, in a short extract of a sermon, before the Massachusetts Convention. That our churches may long be blessed with those faithful watchmen, that shall not shun to declare the whole counsel of God, and that their fall-

ing mantles may be caught by the young Eli-sha's who may be called to succeed them, is the heart's desire, and prayer to God of

BROTHER JOHN.

For the Christian Secretary.

REVIVALS OF RELIGION.

Many Christians seem to labor under mistaken ideas respecting Revivals of Religion, and count upon their return and disappearance, in pretty much the same light they do the regularity of the seasons; they tell us, "it is all the work of God, and what can man do to accelerate his operations?" And hence, after they have enjoyed a precious season of the outpouring of the Spirit, they relapse into a state of supineness and ease, sleeping away those precious hours which should be actively spent in the performance of the arduous work which they have solemnly engaged to perform.

Now I ask if Christians can reasonably expect that the Lord will bless them with a revival of religion, if thus they think and act!—Now we admit it is all the work of the Lord to revive his work in the hearts of his people, and to bring sinners to repentance, converting them by his divine love; but who will not as readily admit that Christians have a work to perform, and that our Lord is a God who works by means, and makes use of many means in the accomplishment of his vast designs?

How can we expect a revival of religion when the church are asleep? or how can we expect that God will bless us when we are totally unprepared to receive a blessing? true, he sometimes lets fall a few mercy drops as if to arouse us from our lethargy, and remind us that he is more willing to give, than we are to receive; but if we really wish, or reasonably expect a glorious display of his divine love and power, we must be up and doing. The citizens of Zion must be vigilant and active, embracing every opportunity in doing that which they are commanded; acting as faithful stewards which need not be ashamed; else how can they expect that those who tarry in all the plains about the hill of God, will see the danger of their condition, and strive, if peradventure they may escape within the walls of the holy city, before they are overtaken by his all-powerful arm?

Is it not a fact that Christians lose many a precious season by indulging in inglorious ease, and relapsing into a state of carnal stupidity? and thus grieve from them the Holy Spirit, when he is about to bless them with evi-dnt tokens of his special favor; oh! that we might all awake to this important subject, lest we grieve the Spirit to that degree, that he depart from us entirely, and perhaps depart forever.

When is it that we see the cause of God flourishing, the missionaries of the cross multiplying, selfish souls expanding with liberal and benevolent designs, sleeping Christians awaking, dormant ones stirring, friends and neighbours converted to the Lord, and the temples of the Lord of Hosts crowded with willing and attentive hearers, and the borders of the church of Christ generally enlarging, if it is not during a revival of religion?

Then shall any who profess to be engaged in the cause of Christ, and take upon themselves his name, be so blinded to their best interests, and to the interests of those they hold most dear, settle down in a state of sloth and careless indifference, and thus deprive themselves and others of the choicest of heaven's blessings? Does not the voice of heavenly wisdom call, awake thou that sleepest, return ye backsliding children, and I will heal your backslidings; repent, and do thy first works? Let us obey the heavenly mandate, and see if the Lord will not pour us out a blessing, so that there shall not be room to contain it.

JUSTITIA.

From the Connecticut Observer.

TEMPERANCE CIRCULAR.

The Executive Committee of the Connecticut Temperance Society, would earnestly invite the attention of all the friends of their cause to the TWENTY-SIXTH of FEBRUARY, 1833; the day assigned by the American Temperance Society for a simultaneous meeting of the friends of Temperance and of Temperance Societies in every city, town and village in the United States, to hear addresses to form Temperance Societies where there are none; to enlarge, as much as possible, all that are now formed; to disseminate information and to take measures to extend the benign influence of the Temperance reformation throughout the land. The Committee are deeply impressed with the importance of such a meeting, and are persuaded that, if properly observed, it will result in the most happy consequences. But for such a meeting there must be preparation, or it will be lost. The Committee would urge every society, therefore, to meet at an early period for the purpose of awakening the attention of their members to it and making arrangements for its due observance. No preparation is so good as a revival of the cause by frequent meetings with bold, animated addresses. And the Committee would advise, previous to the meeting, to the reading of the 5th report of the American Temperance Society in every district school house in the State. They are persuaded that nothing has appeared so well adapted to advance the cause, especially to turn the public sentiment—all classes and orders of men, the high and low, the rich and the poor, the bond and the free—against the traffic in ardent spirits as an immorality of an aggravated character, utterly at variance with the glory of God and with all of man's best interest for both worlds.

J. MARSH, Secretary.

P. S.—It is expected that the Fifth Report will be deposited at D. F. Robinson and Co's. Hartford, and Durrie and Peck's, New Haven, for sale at 25 cents a copy.

Extract from the Sixth Annual Report of the Windham County Peace Society.

"As much has been done the last twelve months, both in this Country and in Europe, for the direct dissemination of the pacific principles of the Gospel as in any previous year. We are happy to bear testimony to the peculiar activity of the Connecticut and Hartford County Peace Societies. Several others have done well but these have excelled them all. Their annual reports are before the public, so that we shall not give a detail of their proceedings."

MICHIGAN BAPTIST ASSOCIATION.

This body held its anniversary at Plymouth, about thirty miles from Detroit, the last week in September. An unusual number were present.

Eight Churches were added to the Association,

making the present number 15. Upwards of ninety had been added the past year

by baptism. A Domestic Missionary Society was formed, auxiliary to the American Baptist Home Mission Society.—*Vermont Telegraph.*

BROTHER JOHN.

WOODSTOCK BAPTIST ASSOCIATION.

The anniversary, as we learn from the Minutes, was held at the Union Meeting house, in Weston, on the 26th and 27th of September last. The introductory sermon was delivered by the Rev. S. Chamberlain, from 2 Cor. xi. 3—5. Rev. D. Packer, of Mount Holly, officiated as Moderator, and Joseph Freeman, of Cavendish, and Ezra Fisher, of Springfield, as Clerks. The names of twenty-one Churches appear in the schedule, embracing ten ordained and three unordained ministers, and 263 members. There have been added by baptism, during the year, 576. Chester, Grafton, and Mount Holly Churches have been most highly favored with accessions. The usual resolutions were passed.

The next session is to be held in Carendish, on the last Wednesday in September, 1833.—*Vermont Telegraph.*

BRANDON.

We are happy to say that an interesting state of religious feeling exists in the Baptist and Congregational Societies of this town. Several cases of hopeful conversion have occurred. Our friends abroad, we trust, will not forget us in their approaches to the mercy seat.—*Vermont Telegraph.*

From the Baptist Repository.

ORDINATION OF MR. WILLIAMS.

Mr. Crosby—Agreeably to your request, I send you a brief notice of the services of Monday evening last, at the ordination of our friend W. R. Williams G.

At the Oliver street Baptist meeting house on the evening of the 17th instant, a new Baptist Church was recognized, and Rev. William R. Williams ordained its Pastor. The services were performed in the following order:—Introductory prayer by Rev. Jonathan Goings, Corresponding Secretary of the American Baptist Home Mission Society;—Sermon by Rev. Francis Wayland, Jr. D. D., President of Brown University, founded on Acts vi. 4; ordaining prayer by Rev. Archibald MacKay, of the Mulberry street church; Charge to the candidate by Rev. S. H. Cone, of Oliver street church;—Right Hand of Fellowship, by Rev. Charles G. Sommers, of the South Baptist Church;—Address and hand of fellowship to the church by Rev. Elon Galusha, of Utica; and concluding prayer by Rev. George Benedict, of the Union Baptist Church.

The evening was rainy and very inclement, but the assembly was large and respectable. The services were of a deeply interesting character. The sermon was one of the President's happiest efforts. It would bear honorable comparison with its published predecessor from the same gifted mind, as a specimen of able discussion, consecutive reasoning, happy and lucid illustration, and elegant writing, while it exceeded in pious feeling and moral power. The topic discussed was, the union subsisting between deep duty and preparation for ministerial duty. I shall attempt no analysis of the discourse because it would be injurious to the author, and especially, because I understand, that it will be given to the public from the press. The charge was able and evangelical, and obviously the result of much experience and observation, and of deep interest in the success of the ministry. The other services were appropriate and highly satisfactory.

The friends, now constituted into a separate church, have for some months sustained public worship in Broadway Hall. They all, including their pastor, were lately members of the Oliver street church.—The harmony which has marked all their movements, not only among themselves, and in relation to the mother establishment, but also towards the other branches of the denomination in the city, give pleasing promise of the success of the new interest, and also of the general prosperity of our Zion.

ORDINATION.

Jehu Jones, a colored man from Charleston, S. C. was ordained a few weeks ago by the Lutheran ministers in the city of New York and vicinity. This man is about to embark with his family for Liberia, to preach the Gospel to his colored brethren. He was educated, we believe, by the Rev. Mr. Bachman, of Charleston, and is the most intelligent man of his color, we ever conversed with. He informed us, that on his return to Charleston from New York, to make preparations for sailing, he was apprehended, cast into prison one night, and was ordered to leave the State within twenty hours. This was practising on a law lately passed in that State, forbidding any free colored person to enter her territory. Jones was fortunate in getting off as gently as he did. He has come to the North where he is waiting for his family. We were much pleased with the spirit he displays, and believe that he will be a valuable acquisition to the colony. He has the credit of being the first American Lutheran Missionary to Africa.—*Lutheran Observer.*

ORDINATION.

Brother Daniel Baldwin was set apart to the work of the gospel ministry by ordination, on the 27th ult. Sermon by Eld. Wm. Hutchinson; Ordaining Prayer by Eld. Daniel Wildman; Charge by Eld. Silas Ambler; Right hand of Fellowship by Eld. Job Foss; Concluding Prayer by Eld. John Mitchell; Hymn and Benediction by the candidates. All the services were of an interesting character, and calculated to leave a favorable impression on the minds of the public.—*Com-*

ordinant. In the South Church, in this city, on the 27th inst. Rev. Cornelius C. Vanarsdale, of New Jersey, as Pastor of said Church and Congregation.—Sermon by the Rev. Joel Hawes D. D.

of the country parishes," in the latter State, it is said to be "impracticable to establish them." Georgia, schools and Bible classes have been organized in three parishes; containing 35 teachers, and 250 scholars. No mention is made of schools in the dioceses of Ohio, Kentucky, and Alabama. In Mississippi, there are reported eight teachers, and thirty scholars. Of Tennessee it is said, "the incipient state of all things connected with the Church has hitherto prevented much attention to Sunday schools. There are, however, three such schools, well attended, and in a flourishing condition, and the number is expected shortly to increase. Between 200 and 300 children are thus instructed."—*Sunday School Journal*

Rev. Mr. THRESHIER, Secretary of the Northern Baptist Education Society, spent the last Sabbath in this town. In the afternoon, he preached at the first Baptist Church, on the "philosophy of benevolence." It was a discourse full of sound and important sentiment: He showed very clearly that in that seeming paradox, "There is that scattereth and yet increaseth," there is everything of sober and un-exaggerated truth. His statements on the importance of an increase of faithful ministers, were such as to leave a deep impression on the minds of the assembly, of duty, in aiding the Education Society. There are now in New England about three hundred Baptist young men in different stages of preparation for the ministry. About half this number are aided by the Northern Baptist Education Society.—Our hope and belief is, that the members of the Education Societies in this town, will come up in this great work with a zeal and a perseverance worthy of the cause, worthy of themselves.—*Lowell Evangelist.*

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 29, 1832.

DAVIS ON COURTESY. Published by F. J. Huntington, of this city. This treatise upon a truly novel subject was first delivered

General Intelligence.

From the New York Daily Advertiser.

LATEST FROM EUROPE.
SIX DAYS LATER FROM FRANCE, AND
FOUR DAYS LATER FROM ENGLAND,
VIA FRANCE.

**ARREST OF THE DUCHESS OF BERRY—REFUSAL OF
THE KING OF HOLLAND TO EVACUATE ANTWERP—
LOSS OF THE FRIGATE CONSTELLATION.**

Our news boat came up last evening, having boarded the packet ship Manchester, Capt. Lee, from Havre. She sailed on the 12th inst. We have received our regular files of Havre papers to the 12th, and Paris to the 10th inclusive.

The most important news is that relating to Holland, and the arrest of the Duchess of Berry. It appears that the Duchess of Berry, after having been for several months in France, has been arrested at Nantes.

LOSS OF THE FRIGATE CONSTELLATION.

The Havre papers of the 1st contain the following melancholy tidings:

From *Lloyd's London List of November 9.*

Tuesday, October 27, 1832.

By a ship which arrived from Smyrna, in sixteen days, we learn the loss of the American Frigate Constellation, at Rhodes. All on board perished, except the Commander and six of her crew. In the same gale, a Greek Steam ship was lost with all on board, in the Gulf of Volo.

The refusal of the King of Holland to live up to the citadel of Antwerp, had been received in England and in France.

The reply, says the London Times, of the King of Holland to the summons of France and England, contains a refusal to surrender the citadel of Antwerp until after the signature of a definitive treaty of peace, of which treaty the Dutch Government requires that their own conditions shall form the articles. The language, however, of this refusal, we are informed, is temperate and its tone far from warlike. Nor is it considered as at all certain that his Dutch Majesty may not consider it prudent to surrender Antwerp without a struggle, upon the actual approach of the French army.

The French and English fleets sailed on the 5th from Portsmouth. Their force is large, but it is considered by many of the British papers that it will not be able to intercept the trade of Holland, and to make an effectual blockade during the winter months. The French army it was stated would march between the 12th and 16th.

We see no evidence that Prussia, Russia, or Austria, will support Holland. But it is impossible to predict what will be the result of a war once begun in a corner as it were of the Netherlands. Belgium, which is a party in the contest, appears to be too insignificant to be mentioned—of her armies or her forces nothing is said. The French Government had laid an embargo on all vessels belonging to Holland. The merchants and citizens of Antwerp appear to be sensible of their danger, and the greatest exertions were made in placing goods and valuables in cellars and other places of security.

From Spain the news is most gratifying. The King lives to be sure, but the Queen is conducting her Government with great energy and firmness. She had dismissed the late Minister of War, and changes continue in every grade both abroad and at home.—The Bishop of Leon had been dismissed from Court, and a new Minister, a Liberal, had been appointed to the Court of France.

From Portugal there is very little of an interesting character. The English papers contain columns of letters from Oporto, the amount of the whole appears to be that the two brothers remain in precisely the same situation they have for several months.

The latest accounts from Nantes, dated November 9th, state that the Duchess of Berry escaped arrest for some days only by frequent changes of dress and lodgings. She is now in confinement; what will be her fate, none pretend to know.

LATER STILL.

By the Dr. brig Dapper, Capt. Dickinson, which arrived below last night, our news boat T. H. Smith was furnished with a Hull paper of the 13th ult., and a London paper of the 7th. From the former we make the following extracts. The principal part of the combined squadrons were at Deal on the 5th. Capt. D. informs that a brig had been captured for infringing the blockade, and sent into Sicily.

HULL, Nov. 13.—We have received the London papers of Saturday. They add little to the information of which we were already in possession. Actual hostilities have not yet commenced. It is stated in one of the London papers that intelligence had reached Lloyd's in the course of the day, that a large Russian fleet had actually entered the Scheldt. The Suffren, the French Admiral's ship, and other vessels of the squadron scattered in the late gale, arrived at Dover on Friday, and a portion of the combined fleet sailed to the northward.—A Dutch East Indian, which entered Cowes in ignorance of the embargo has been detained there.

EMBARGO ON THE DUTCH SHIPPING.

An Extraordinary Gazette was published on Wednesday evening, containing an order for an embargo on Dutch shipping.

HULL, Nov. 13.—The Three Friends, Capt. Bodman, which sailed hence for Amsterdam, on Tuesday, was on Thursday morning brought back, having been detained in Hawk Roads, by the officers of His Majesty's customs.

The Moutier contains the following Notification:—"In consequence of the refusal of the Cabinet of the Hague to comply with the demands of the Courts of France and England, in conformity to the stipulations of the Convention signed at London on Oct. 22, the king's government sent off orders yesterday to all the ports of the kingdom, for an embargo to be laid on all Dutch ships."

We learn from Hull that so great is the distress in that port, owing to the intercourse with Holland being interrupted, that serious fears are entertained of popular commotion. Letters from Staffordshire state, that several large orders have been returned to the iron founders there, in consequence of the impossibility of shipping them for Holland at this period. Several large packages of woollen goods have been returned upon the hands of the manufacturers from the same cause.

CONGRESSIONAL.**TWENTY-SECOND CONGRESS.****SECOND SESSION.**

Standing Committee in the Senate.

Foreign Relations—Messrs. Forsyth, King, Bell, Mangum and Tomlinson.

On Finance—Smith, Tyler, Silsbee, Johnston and Forsyth.

On Commerce—King, Dudley, Silsbee, Johnston and Bibb.

On Manufactures—Dickinson, Clay, Knight, Miller and Seymour.

On Agriculture—Seymour, Brown, Robinson, Wagaman and Foot.

On Military Affairs—Benton, Troup, Kane, Clayton and Tipton.

On the Militia—Robinson, Clayton, Wagaman, Clay and Hendricks.

On Naval Affairs—Dallas, Smith, Robbins, Webster and Bibb.

On Public Lands—Kane, Tipton, Moore, Holmes and Prentiss.

On Private Land Claims—Poindexter, Naudain, Prentiss, Ruggles and Knight.

On Indian Affairs—Troup, Benton, Poindexter, Wilkins and Frelinghuysen.

On Claims—Ruggles, Bell, Naudain, Brown and Moore.

On the Judiciary—Wilkins, Webster, Frelinghuysen, Grundy and Mangum.

On the Post Office & Post Roads—Grundy, Hill, Ewing, Tomlinson and Buckner.

On Roads & Canals—Hendricks, Sprague, Dallas, Hill and Buckner.

On Pensions—Foot, Chambers, Dickson, Sprague and Poindexter.

On the District of Columbia—Chambers, Tyler, Holmes, Clayton and Miller.

On the Contingent Fund—Knight, Dudley and Tomlinson.

On Engrossed Bills—Robbins, Robinson and Ewing.

Standing Committee of the House.

On Elections—Messrs. Claiborne, Randolph, Holland, Griffin, Bethune, Collier and Arnold.

On Ways and Means—Verplanck, Ingersoll, Gilmore, Alexander, Wilde, Gaither & Polk.

On Claims—Whittlesley, Barber, McInire, Ilrie, Kencher, Dayan and Grennell.

On Commerce—Cambridge, Howard, Sutherland, Newton, Davis of Mass., Jarvis & Harper.

On Public Lands—Wickliffe, Duncan, Clay, Irvin, Bonn, Plummer and Mason.

On the Post Office and Post Roads—Conover, Pusey, Seall, Fearing, Hammons, Raybaugh, Dubbedas, and Roane.

On the District of Columbia—Washington, Semmes, Armstrong, Chinn, Jenifer, William B. Shepard, and McKenna.

On the Judiciary—Bell, Ellsworth, Daniel, Foster, Gordon, Beardsley, and Coulter.

On Revolutionary Claims—Muhlenburgh, Nuckles, Crane, Bates of Massachusetts, Stanier, Marshall, and Newman.

On Public Expenditures—Hall, of North Carolina, Davenport, Lyon, Thomson, of Ohio, Pierson, Henry King, and Briggs.

On Private Land Claims—Johnson, of Tennessee, Coke, Stanberry, Ward, Carr, Billard, and Ashley.

On Manufactures—Adams, Hoffman, Lewis, Condict, Findlay, Horn, Worthington, and Barbour, of Virginia.

On Agriculture—Root, McCoy, of Virginia, Smith of Pennsylvania, Chandler, Wheeler, McCoy, of Pennsylvania, and Tompkins.

On Indian Affairs—Lewis, Thompson, of Georgia, Angel, Storrs, Leconte, Kenyon, and Hawkins.

On Military Affairs—Johnson, of Kentucky, Vause, Blair, of South Carolina, Speight, Adair, Ward, and Thomas, of Louisiana.

On Naval Affairs—Anderson, White, of New York, Miligan, Watmough, Patterson, Dearborn, and Lansing.

On Foreign Affairs—Archer, Everett, of Massachusetts, Taylor, Crawford, Bardwell, Wayne, Thomas, of Maryland.

On Territories—Kerr, Creighton, Williams, Huntington, of Kentucky, Potts, and John King.

On Revolutionary Pensions—Hubbard, Isaac Penetton, Baker, Soule and Choate.

On Invalid Pensions—Burgess, Ford, Evan, of Maine, Reed, of N. Y., Dewar, Slade & Southard.

On Roads and Canals—Messrs. Mercer, Blair, of Penn., Letcher, Winton, Craig, Leavitt and Jewett.

On Reival and Unfinished Business—Messrs. Reed of Mass., Bourk, and Silas Condit.

On Accounts—Messrs. Bergen, Burd and Hodges.

IN SENATE.

Tuesday, Dec. 11.

On motion of Mr. Dickenson, so much of the Message of the President referred to manufacturers was referred to that Committee.

French Speculations.

Mr. Wilkins, pursuant to notice, asked and obtained leave to introduce a bill to provide for the satisfaction of claims due to certain American citizens for speculations committed by France on their commerce, prior to the 30th September, 1810.

The bill was then read twice, and on motion of Mr. Wilkins, ordered to be referred to a Select Committee of five members.

HOUSE OF REPRESENTATIVES.

United States Bank.

A report was received from the Secretary of the Treasury, accompanied by the report of the agent employed by the Department to examine into the affairs of the United States' Bank.

PHILADELPHIA, Dec. 4, 1832.

To the Secretary of the Treasury.

Taking the general monthly statement of the 1st November, 1832, as the basis of all my inquiries, I proceeded to examine it by comparing the original statements on which it is based. It may be remarked that it is a mere compendium of the monthly statements of the Bank and its branches; and as they are regularly transmitted by law, to the Treasury Department, it is at all times in your power to direct its verification under your own immediate eye.

As, however, the statement is in its nature very complicated, and embraces a variety of matter of account not easily comprehended, I have presented a two fold analysis of it, marked A and B. That marked B, shows, in a manner which cannot be misinterpreted, the liabilities of the Bank to the public, and the assets of the Bank to satisfy them. The former amount to \$27,296,930 20, and the fund to meet them \$79,593,870 97; showing an excess of \$42,296,930 77, to meet any demands on the institution, as all its liabilities must be first paid in case of its insolvency or dissolution, before the stockholders can receive any part of their subscription. Thus far I consider my report as comprising "so as to ascertain the security of the public money and the solvency of the Bank," neither of which can in my opinion, admit of a doubt.

Documents marked C, exhibits in a distinct manner, all the bills of exchange, purchased on and held, at the office of Pittsburg, Cincinnati, Lexington, Louisville, Nashville, St. Louis, Natchez, New Orleans, and Mobile, and at the places at which they are payable.

Document marked D shows that the state of the discounts on personal security, and the bills exchange at the Bank and its branches, during the last twelve months.

Documents marked E, F, G, contain the reports of the Committee on the offices, under dates of 24th April and 27th, July 27th, September 21st, and 20th November, and illustrate the views of the Boards of Directors as to the general business of the Bank and its officers.

Documents marked H, I, K, L, and M, contain extracts of letters to and from the Cashier of the Bank and the Cashiers of the Western Offices, elucidating the course of trade, & reference to the bills of exchange, &c., &c., &c., of the Western country, and will be useful to a right understanding of the great and increasing importance of that portion of the Union.

No opinion is relied on with any certainty, as to the security of the debt due the Bank in the Western country, could be given by me, or any other person here; but placing reliance on the Cashiers of the different offices, and the respectable gentlemen composing their different directions, and comparing the amount of suspended debt, for years past, with the vast amount of business and profit, and adding thereto my own knowledge of the general business of the Western country, I do not hesitate to say, that I consider the debt in a safe and wholesome state, and that a greater amount of loss need not be apprehended from it, than from a similar mass distributed in the cities of the Atlantic frontier.

All of which is respectfully submitted.

HENRY TOLAND.

Secretary of the Treasury, Washington City.

IN SENATE, December 12.

Mr. Chambers introduced a bill for the final settlement of State claims for interest on advances made during the late war. Read once and ordered to a second reading.

Mr. Forsyth introduced a bill for the fulfilment of the compact of 1802, between the United States and Georgia. Read twice and committed.

HOUSE OF REPRESENTATIVES.

A resolution was adopted calling upon the Secretary of the Treasury, to lay before the House the correspondence with the President, of the Bank of the United States, in relation to the postponement of the payment of the three per cent. stock of the United States.

This resolution was offered by Mr. Cambreleng, and was a subject of debate.

IN SENATE, December 13.

A resolution offered by Mr. Moore in reference to the reduction of the price of Public Lands to such sum as shall barely pay the expenses of the land system, was adopted.

A resolution concerning the removal of obstructions in the Wabash was adopted.

No other business of interest was done.

HOUSE OF REPRESENTATIVES.

Resolutions offered by Mr. Cooke were adopted, concerning surveys and estimates for a canal between Lakes Erie and Ontario, and a pier in the Niagara at Youngstown. Other resolutions not important were offered and disposed of.

FRIDAY, December 14.

The House resumed unfinished business, being the reference of parts of the President's Message.

A resolution offered by Mr. Daniel, in reference to the exercise of doubtful powers by Congress, elicited an animated debate; but was adopted.

Saturday, December 15.

The Senate did not sit this day.

HOUSE OF REPRESENTATIVES.

Sundry resolutions concerning Public Lands and other objects, were offered and disposed of. Two additional committees were named.

SENATE, Monday, December 17.

Mr. Poindexter offered the following resolution, which was laid upon the table.

Resolved, That the Secretary of the Treasury be directed to report to the Senate, with as little delay as practicable, a detailed statement of the articles of foreign growth or manufacture, on which, in his opinion, the present rate of duties ought to be reduced, specifying particularly the amount of reduction on each article separately, so as to produce the result of an aggregate reduction of the revenue six millions of dollars, on such manufactures as are closed under the general denomination of protected articles; and that he also append to such report an enumeration of articles deemed to be "essential to our national independence in time of war," and which therefore ought, in his opinion, to be exempted from the operation of the proposed reduction of duties.

Mr. Poindexter's resolution was laid upon the table.

December 19.

Mr. Buckner introduced a bill for extending the

POETRY.

For the Christian Secretary.

A WAKE! awake! O christian world, arise;
Behold the banner of your bleeding Lord
Unfurled in every clime. Behold, it waves
Its blood-stained folds where'er the foot of man
Has marked the soil. But see, ah! see, how few
Have rallied round its standard. How few,
Have owned its powerful sway; and to it bowed
In sacred, heart-rending reverence. But see, al! ***
The infuriated hosts, rushing with madness
On—and coming like the mighty flood,
Even dare to oppose. Hear them in haughty words
Defy its sovereign power; and heedless, mock
Its heavenly influence. But know, astonished world,
That though you mock, and rage, and reckless soorn,
Our glorious Captain goes "from conquering
To conquer." He has his glittering sword
Fast girded on his side; and soon will read
Victory complete, on every nation's doom.
But why, ye humble followers of the Lamb,
Why do ye stand aloof? Why half-hearted,
Do ye follow him, who gave his life for you?
Like Peter, do you follow him afar?
Like him you'll weep in bitter agony:
With Meroz, will ye at rest remain,
When the mighty King of Kings in triumph
Leads his armies forth to war? With him you'll resp
The bitter curse of his indignant frowns.
Then wake ye heralds of the Cross, nor stay,
To grasp at Earth's polluted toys; nor look
With careful gaze on life's distracting cares.
Were ye not born for something higher? Why do
Ye let the mighty, heaven-born powers within,
Lie grovelling here, in dust? Has your Maker
Nought for you to do? Heed ye the call,
Whom shall I send, or who will go for us?
Unfold your great commission; read it
Afreight. Gird on your armor bright.
Put holy courage on. Go forth to him,
Without the camp; nor fear to bear reproach.
Fight for a little space. Fight valiantly;
And then triumphant, never-ending rest
In glory's yours.

CLASITA.
Hartford, Dec. 14, 1832.

From the Philadelphian.

THERE IS A TIME TO DIE!—SOLOMON.

Infancy, all dreamless sleeping,

Thoughtless waking, smiling, weeping,

Meanless yet the sigh,

Ere the cares of earth corrodin,

Life with sin and sorrow loadin,

Years of misery foreboding,

Fearless on to ruin goading—

'Tis a time to die!

Sweetly then the parting spirit,

Scarcely here a guest,

Leaves a world that woes inherit,

Flies, and is at rest.

When opening years have brought to life

The dormant seeds of sin,

And yield their harvest, all the strife,

The pictures drawn with sorrow rife,

Of all that man has been;

When stern rebellion swells the breast,

And envy eats the heart;

And rivalry, a constant guest,

Forbids to man the hope of rest,

And joy and peace depart;

When fleeting gain,

Dear-bought with pain,

Allures its victims on;

The worldly wise

Open not their eyes;

Upon the graves that yawn;

But put their trust,

In glittering dust,

Till life and hope are gone;

When tottering age still grasps his gold,

And strains his dimming eye,

Till nerves relax—till limbs grow cold—

Till nerves relax—t

POETRY.

For the Christian Secretary.

AWAKE! awake ! O christian world, arise;
Behold the banner of your bleeding Lord
Unfurled in every clime. Behold, it waves
Its blood-stained folds where'er the foot of man
Has marked the soil. But see, ah ! see, how few
Have rallied round its standard. How few,
Have owned its powerful sway; and to it bowed
In sacred, heart-felt reverence. But see, ah ! see
The infurated hosts, rushing with madness
On—and coming like the mighty flood,
Even dare to oppose. Hear them in haughty words
Defy its sovereign power; and heedless, mock
Its heavenly goodness. But know, astonished world,
That though you mock, and rage, and reckless soon,
Our glorious Captain goes "from conquering
To conquer." He has his glittering sword
Fast girded on his side; and soon will read
Victory complete, on every nation's doom.
But why, ye humble followers of the Lamb,
Why do ye stand aloof? Why half-heard,
Do ye follow him, who gave his life for you ?
Like Peter, do you follow him afar?
Like him you'll weep in bitter agony:
With Meron, will ye at rest remain,
When the mighty King of Kings in triumph
Leads his armies forth to war ? With him you'll resp
The bitter curse of his indignant frowns.
Then wake ye heralds of the Cross, no stay,
To grasp at Earth's polluted toys; nor look
With careful gaze on life's distracting care.
Were ye not born for something higher? Why do
Ye let the mighty, heaven-born powers within,
Lie groaning here, in dust ? Has your Maker
Nought for you to do? Heed ye the call,
Whom shall I send, or who will go for us?
Unfold your great commission; read it
A fresh. Gird on your armor bright.
Put holy courage on. Go forth to him,
Without the camp; nor fear to bear reproach.
Fight for a little space. Fight valiantly;
And then triumphant, never-ending rest
In glory's yours.

CLASITA.

Hartford, Dec. 14, 1832.

From the Philadelphian.

THERE IS A TIME TO DIE!—SOLOMON.
Infancy, all dreamless sleeping,
Thoughtless waking, smiling, weeping,
Meantless the sigh,
Ere the cares of earth corrodin,
Life with sin and sorrow loading,
Years of misery foreboding,
Fearless on to ruin goading—
'Tis a time to die!

Sweetly here the parting spirit,
Scarcely here a guest,
Leaves a world that woes inherit,
Fies, and is at rest.
When opening years have brought to life
The dormant seeds of sin,
And yield their harvest, all the strife,
The pictures drawn with sorrow rift,
Of all that man has been;
When stern rebellion swells the breast,
And envy eats the heart;
And rivalry, a constant guest,
Forbids to man the hope of rest,
And joy and peace depart;
When fleeting gain,
Dear-bought with pain,
Allows its victim on;
The worldly wise
Ope not their eyes,
Upon the graves that yawn;
But put their trust,
In glittering dust,
Till life and hope are gone;
When tottering age still grasps his gold,
And strains his dimming eye,
Till nerves relax—till limbs grow cold—
Oh ! 'tis no time to die!

To die ! 'Tis not in youth or age,
To meet unmoved the Tyrant's rage.
Were man empowered to speak his doom,
The earth had not possessed a tomb.
What ! close the eye and stop the breath ?
And clench the teeth in icy death ?
In mute despair forbid to rove,
A lingering thought, on those we love ?
Look dissolution in the face ?
And wing our flight through boundless space ?
Nature recoils ! and yet 'tis given
To those who fly from earth to Heaven,
To leave with these cloths of clay,
To stretch their wings and soar away.
Let pardoned sin the hope inspire,
That we shall swell the heavenly choir,
Death hath no dart from which we fly,
Nor life a time but that to die !

Kindred standing weeping round me,
Nature breaking ties that bound me,
Since life's earliest sigh ;
Gathering darkness o'er me stealing,
Earth and sky around me reeling,
Fading now, each cherished feeling,
Unknown scenes draw nigh ;

Thoughts of home my bosom wringing,
Friendships dear all vainly clinging,
Broken ties my soul yet stinging,
While her hidden way she's winging—
Oh ! what 'tis to die !

Leave my country ? Yes I'll leave thee.
Leave a sister, far more dear !
Let her live—then death receive me ;
Nought beside could chain me here.
Will her form before me stand ?
Mark my latest sigh ?
Will she take my nerveless hand ?
Close my darkening eye ?
Will she lone and silent tread,
Where inhuman I lie ?
Will she love me when I'm dead ?
Then in peace I die !

S. L. M.

There are three kinds of praise, that which we yield, that which we lend, and that which we pay. We yield it to the powerful from fear, we lend it to the weak from interest, and we pay it to the deserving from gratitude.

A SEAMAN'S DREAM.

From Capt. Morrell's Narrative, just published.

I had not slept a wink the two preceding nights, and was now nearly exhausted by fatigue and watchfulness. At midnight, therefore, having renewed my injunctions of caution to the watch on deck, I went below to take a short nap; but feeling a presentiment that it would be very temporary, I merely threw a mat on the cabin floor, and lay down upon it, where I soon fell into a disturbed slumber, which was very far from being refreshing. My bodily senses, it is true, were "steeped in forgetfulness;" but my better part was still actively employed in the duties of the deck. Confused and undefinable images of difficulties and dangers flitted across my imagination, and in a few minutes I passed through weeks and months of troublous toils, strange incidents, and unheard-of disasters.

At length the broken fragments of a tragical picture seemed to be reunited, and the visions of my fancy assumed some orderly arrangement. I was sailing on an unknown coast, by moonlight, running before a gentle breeze, with every inch of canvass extended. Every thing wore a sombre and melancholy appearance—the moon even seemed to look down upon me in pity, and the shore, as it glided past me, appeared to be peopled with spectres. I thought I was at the helm, and all alone. The deck was running with blood, and the idea now flashed across my mind that all my crew had been cut to pieces by pirates. My situation was lonely and dreary in the extreme, and I longed to hear the voice of a human being.—In the next instant a shadowy form flitted past me without sound of footsteps, and mounted the cat-head. After looking out on the deep a few moments, he suddenly turned his face aft, and I recognized the countenance of my deceased friend, the youthful and amiable Samuel Geery. With his right hand and arm extended in the direction we were sailing, he suddenly exclaimed, in a loud voice, "Breakers ahead, sir!"

I was on deck, and had the helm hard down, before the officer of the watch had time to repeat the startling exclamation. My dream had become a frightful reality, and the warning voice which dissolved its vision was from the mast-head.

Mr. Hunt was scarcely an instant behind me in reaching the deck, from which he leaped on the forecastle, and in a moment more all hands were astir, gathering in the main sheet, which was then about five points off; at the same time the head yards were kept pointed to the wind, and the head sail hauled down.

I had not yet seen the breakers myself; but I perceived that every one of the crew had gathered in that direction as they came upon deck, and that terror was strongly depicted on every countenance. I was also aware that if they were permitted to interchange expressions of apprehension, a scene of confusion must ensue which would seal the fate of the Antarctic, and engulf us all, my wife included, in one common grave. I therefore commanded silence, in as stern a voice as I knew how to assume, and my lungs seldom fail me in cases of emergency—I threatened with instant death the first man that spoke a word above his breath abeam the forecastle. This had the desired effect; for the next instant there was nothing to be heard but the whistling of the winds, and the howling of the lofy combers, about one hundred and fifty fathoms under our lee.

The vessel was coming to, very fast; but not

being able to get the main sheet astern as soon as necessary, on account of a small line getting into the main-boom tackle-block, which prevented the main being overhauled; and meeting a very short and cross-head sea in the bows, which deadened the vessel's headway before she came to the wind, she got stern-way upon her, and began to fall off.

"Keep the helm hard a-port!" I exclaimed, as, for the first time, my eye caught a view of the breakers, under our lee. "Brace the head-yards aback! Down main-sail! Up head sail, with sheets to windward!" These orders were obeyed as rapidly as they were given; and the Antarctic began to fall off very fast, with rapid stern-way upon her, so that the sea was coming in on both quarters. The head-yards were braced aback as long as possible, without springing them, and the head-sails were run down the moment they refused to be aback any longer. The instant the square-sails began to fill, the yards were braced sharp round in a moment; and before the Antarctic gathered any headway, the wind was about one point off the larboard quarter. The mainsail was now instantly set, and the vessel began to gather a little headway. As she came to the wind, the head yards were kept pointed to the wind, and all hands, except five or six, were placed at the ballards of the head sails; and by the time the vessel had come to, within eight points of the wind, the head sails were on her, and she was jumping from one sea to another, at the rate of eighteen miles an hour, with the fore-sheet ast.

Thus, in wearing or veering, a sharp pilot-boat schooner, of seventy-eight feet keel, in a ten-knot breeze, gained more than twice her length off shore; and the man at mast-head said that when the helm was first put down, the vessel was nearer the breakers than when she had the wind on the other quarter, and began to crawl off shore. The breakers were running about twenty feet high, and there was no land in sight from the mast head. No other step which could possibly be taken would have saved the beautiful Antarctic from shipwreck. She was saved.

At the very crisis of our fate, my wife came on deck and asked me if I would have my hat! Happily for her, she knew not, at that moment, that we were all tottering on the extreme verge of destruction's precipice. It was the tender officiousness of an affectionate, devoted wife; but at such a crisis inconceivably mal-apropos. My reply was short and not sweet: "Go below, instantly, my dear, or I shall be compelled to have you taken from my presence by force!" From that moment I saw her no more, nor was

there a word spoken on board, among thirty-four men, excepting by myself and the first officer, until the Antarctic was safe, retreating obliquely from the frothy and noisy rage of the boisterous enemy. Then we had time to breathe.

INTERESTING PHILOSOPHICAL FACTS.

The change of property which takes place when chemical attraction acts, is not confined to metals, but is a general result in every case when different bodies are brought into this state of combination or chemical union. Frequently we find, that the properties of each body are totally changed; and substances, from being energetic and violent in their nature, become inert and harmless and vice versa. For instance, that useful and agreeable substance, culinary salt, which is not only harmless, but wholesome, and absolutely necessary to the well-being of man, is composed of two formidable ingredients, either of which taken into the stomach, proves fatal to life; one of these is a metal, and the other an air; the former is called *sodium*, and the latter *chlorine*. When presented to each other, the violence of their nature is manifested by their immediate bursting out into flame, and instantly they are both deprived of their virulence. Can any thing be more striking than the change of properties in this case; and who could have supposed that the culinary salt is composed of a metal united to an air?

The medicine called *Glauber's salt* is another instance; it is composed of caustic poisons of different kinds; one called oil of vitriol and the other barilla or soda. There are also two substances known to chemists which are disgustingly bitter liquids; one is called nitrate of silver, and the other hydrosulphate of soda; when mixed, they form a compound of considerable sweetness. But the atmosphere which we breathe is the most extraordinary of all instances; it must be surprising, to those who are acquainted with the fact, that atmospheric air, indispensable as it is to life, is composed of the same ingredients as most violent and destructive liquid called *aqua fortis*, or nitric acid. This powerful acid, by being made to act upon sugar, the sweetest of all things, produces a substance intensely bitter to the taste. Charcoal is, of all known substances, the most difficult to convert into vapor, so much so, indeed, that the conversion has never been yet decided; it is also a very solid substance; and a diamond which is nothing but crystallized charcoal, is one of the hardest bodies in nature. Sulphur, in the solid state, is also a hard substance, and to hold it in vapor requires a high temperature. But when these two substances, carbon and sulphur, are made to combine chemically, so as to form the substance called bisulphure of carbon, their properties are strikingly changed. Instead of the compound being hard it is a thin liquid, and is not known to freeze or solidify at any degree of cold that can be produced. Instead of the two substances, carbon and sulphur, are made to combine chemically, so as to form the substance called bisulphure of carbon, their properties are strikingly changed. Instead of the compound being hard it is a thin liquid, and is not known to freeze or solidify at any degree of cold that can be produced. Instead of the two substances, carbon and sulphur, are made to combine chemically, so as to form the substance called bisulphure of carbon, their properties are strikingly changed. Instead of the compound being hard it is a thin liquid, and is not known to freeze or solidify at any degree of cold that can be produced.

Such is the nature and design of this edition of the Sacred Volume, which from its various objects it embraces, the freedom of its pages from all sectarian peculiarities, and the beauty, plainness and correctness of the typography, cannot fail of proving acceptable and useful to Christians of every denomination.

The opportunity presented by this case of experimenting upon the subject of digestion is a rare one and it should not be misimproved—Several similar cases are on record, as having occurred at different times, but no one seems to have been improved to much purpose. I will communicate farther when I have time.

Very truly yours,

THOMAS SEWALL.

The English University of Oxford has 19 colleges, 5 halls, and 5274 members on its books. Cambridge has 17 colleges and halls, and 5,364 members.

IN presenting to the public such a work as this, it is obviously proper that something should be said of the object and expectation of its compilers. These may be stated in a few words. It has been their aim and hope to make a selection of psalms and hymns of a highly lyrical character, in respect to sentiment, imagery, language, and structure; possessing sufficient elevation and dignity to render them specially adapted to public worship on the Sabbath, and possessing at the same time, such a variety of subjects and metres, and such a degree of simplicity, warmth, and animation, as should render them suitable for use in all social religious meetings, and in families. They have aimed, also, to render the selection particularly copious in those classes of hymns which are specially adapted to this period of revivals and of religious benevolent institutions and labors, and to various important occasions.

In noticing the sources from which the materials for this book have been drawn, it may be stated that, besides the version of the psalms by Dr. Watts, and those versions that preceded his, and those of some authors of less note, made since his time, use has been made of two nearly entire versions, and one very extensive collection, recently published in England. Versions of many single psalms have been found scattered through the several collections of hymns which have been examined. In selecting the hymns, in addition to the hymn books used by the various denominations of Christians in the United States, the compilers have examined eight or ten extensive general collections of hymns, besides a large number of smaller collections published in England, and which have never been republished, or for sale, in this country. In these and other works, they suppose that they have examined nearly all the good lyric poetry in the English language.

The number of metrical pieces of the psalms is 454, and the number of hymns 731, making 1185 in all. Of these, 421 are from Watts, who, has, undoubtedly, written more good psalms and hymns of highly lyrical character, than any other author, and to whom the church is indebted, probably, for nearly half of all the valuable lyric poetry in the language. The names of the several authors, when known, or the collections from which the pieces have been taken, are given in the index to the first lines.

The following testimonial will show the estimation in which this work is held by the gentlemen whose names are given below. They are subjoined, as an inducement to all interested in the subject, to afford the book a careful and candid examination.

From Rev. JOHN BROWN, D. D., Hadley, Mass. Messrs. Perkins and Marvin.—The Church Psalmody has been introduced into my congregation. The change was not hasty, but after due deliberation. The pieces appear on further examination, to be in general, better suited to reading than music. I am now content to part with them in the sanctuary—and am satisfied, that their place is more appropriate by the Psalms and Hymns added, and not found in any other collection, with which I am acquainted. I can say without hesitation, that the Church Psalmody contains a greater amount and variety of poetry adapted to the ends of sacred music, and to the work so, than is contained in any other work extant. The marks for musical expression, which are set before the more important stanzas, greatly enhance the value of the work. I consider it as highly calculated to promote the cause of sacred music, in our churches; and acquaintance with its peculiar merits will in time secure it a general circulation.

Hadley, Mass., August 1, 1832.

J. BROWN.

From Rev. LYMAN BEECHER, D. D. I have been in the habitual use of the Church Psalmody, in public worship from its first publication. I find the editions evangelical, and the copiousness, variety and adaptation of subjects to the existing exigencies of the church, surpassing any selection of the kind I have ever met with—besides the peculiar excellency of its more strictly lyrical character. I regard it as embodying the best thoughts of the best poets, whose heart the grace of God has warmed, and his providence prompted to celebrate the commencing triumphs and prospective glories of the church. It possesses my cordial approbation and recommendation.

Boston, August 1, 1832.

LYMAN BEECHER.

From Rev. WESLEY WINSTON, Boston. The compilers claim for this work, and we think on good grounds, are the superior style of its poetry, and its lyrical character or adaptiveness to music. In examining it, we have been highly gratified with the range of subjects, and their peculiar appropriateness to the character and extent of the movements of the church at the present day. We were also gratified with finding so large a portion of the unrivaled productions of Watts' embraced in the work—considerably more than from any other author, and probably, nearly all that are adapted to being sung with the best effect. These form the basis of the work. With these, are interspersed with great success, a variety of hymns selected from other authors, and subsequent writers of sacred lyrics. The shortness of the pieces in this compilation, we think an excellent, as being more convenient, and admitting of greater variety. The key, consisting of characters familiar to every musician, will readily furnish many useful suggestions to the performer. We have found the pieces uniformly elevated, and truly evangelical; and we do not think that the materials now possessed by the church, could furnish a better collection of Church Psalmody, either as to matter, style, or arrangement. The work has, therefore, our cordial recommendation, as admirably adapted to promote the high and holy purpose of social and private worship.

Boston, August 1, 1832.

WESLEY WINSTON.

From Rev. MESSRS. BLADEN, WINSLOW, and PHILIPS, Boston. We have examined the "Church Psalmody," published by Perkins and Marvin, of this city, and take pleasure in recommending it as a book of doctrinal and devotional poetry, well adapted for use in public worship, and in social religious meetings.

It contains less to offend correct taste, than any other compilation with which we are acquainted: while at the same time, it presents all the leading doctrines of the evangelical system, in a clear and unquestionable form.

The compilers have made Watts the foundation of their selection, while they have taken from other authors, many pieces of devotional poetry which have been long admired, and ought to be preserved and sung by the people of God. The arrangement of subjects is very judicious.

W. BLADEN, Pastor of Bowdoin St. Ch. Boston.

A. WINSLOW, Pastor of Pine St. Ch. Boston.

B. PHILIPS, Pastor of Pine St. Ch. Boston.

Boston, October 1, 1832.

T. H. SKINNER.

From Rev. THOMAS H. SKINNER, D. D. Until the appearance of the "Church Psalmody," published by Perkins and Marvin, of Boston, the selection of Psalms and Hymns best suited to be used in public worship, was, in my judgment, that which the General Assembly authorized to be used in the churches under their care, in 1830. My estimation of that selection is not abated, but increased, by trial of it, continued since its first publication. The "Church Psalmody," however, I deem, in many respects, superior to any book of the class, that I have yet seen; and I cannot but hope, that, along with the Presbyterian and other selections, it will speedily be in use in all our Evangelical churches.

Philadelphia, Oct. 20, 1832.

T. H. SKINNER.

From Rev. NOAH PORTER, D. D. Owing to a change in our choir of singers last spring, an opportunity was afforded to make a new selection of psalms and hymns, to be used for several years. In prospect of this, the "Church Psalmody" published by you, was examined by our Ecclesiastical Committee and a few other individuals among us, best qualified to judge of its merits. It was their unanimous opinion, that this collection is far superior to any other now in use, that notwithstanding the inconvenience of a change, it ought to be introduced. It is now about six months since we began the use of it; and our estimation of its value has been continually rising. It seems to me eminently adapted to aid the devotions and promote the comfort and improvement of the people of God; nor have I heard of a single complaint from any quarter, on account of our having introduced it. After the recommendations which have been given for it, it is quite unnecessary for me to specify its various excellencies. Suffice it to say, that all the objects, with reference to which it was compiled and arranged, are happily attained.

NOAH PORTER.

Farmington, Conn. Nov. 7, 1832.

NOAH PORTER.

From Rev. LYMAN GILBERT. The "Church Psalmody" was subjected to a thorough examination before it was adopted by my people. It has been used in my congregation about nine months, and has been constantly growing in our estimation. I can, therefore, cordially add my humble recommendation to those already published.